3: Hart E-5 (1953-1954)1954 MX3 Rif MX3

443 rīrth in the mountains, specializing both in grapes and, until recently, in contraband, for to it come many people from over the border of the French Protectorate, in Gizināya.

Important as is the commercial aspect of the weekly market, its underlying significance as a social and political center is perhaps even greater. Its opportunities for social intercourse are obvious, [563] while the *barrāḥ*, who belongs to a debased and endogamous caste of [534] gypsy musicians called *Imdhiyāzen* (sig. *amdhiyāz*) from Aith [203] Tuzīn, wanders through the *sūq* announcing to the listening throng the latest decisions of the *qā'id's* tribunal and the noteworthy news items of the day. Storytellers and itinerant members [545] of religious brotherhoods, such as tre Buhālīyīn of Banī 'Arūs in the Jibāla, put on shows for the people's benefit. As the site of the market is usually near a saint's tomb, visits to the shrine and contacts with living *shurfā* present serve to reawaken religious enthusiasm. The *maḥkāma* of the *qā'id* meets in a special building, 692 and in another one the *qāḍī* judges individual cases according to the Sharī'a, while his *'adūl* are busy drawing up legal documents concerned with wills, inheritance, marriage, divorce, property and irrigation rights.

443 Since the Spanish occupation, the role of markets in tribal life 648 has, if anything, increased in importance. In the old days, although the market was a thriving economic and social institution as such, there was little or nothing aside from the knowledge of the local people to indicate its location on days of the week when it was not being held. After the surrender of 'Abd al-Karīm, however, many market sites became headquarters for the «interventor», or Spanish tribal administrator. There are three such in Aith Wuryāghil today: Imzūren (Uṭa), Aith Ḥadīfa (Upper Ghīs), and Turīrth (Nakūr), while Ajdīr, overlooking the Bay of Alhucemas and formerly the seat of 'Abd al-Karīm's government, now functions as capital of the whole «Comarcal de Beni Urriaguel». In all these market sites, villages with a permanent Muslim and Spanish population have mushroomed up around the seats of «intervención». With the extension of their earlier functions as social, economic and political centers, the markets have at the same time become points of tribal control on the part of the Spanish administration. A reemphasis on the essen-